

legend and art there are clear traces of an effeminate Dionysus, who perhaps figured in a strange ceremony for the artificial fertilization of the fig.¹ Among the Nahanarvals, an ancient German tribe, a priest garbed as a woman presided over a sacred grove.² These and similar practices³ need not necessarily have any connexion with the social system of mother-kin. Wherever a goddess is revered and the theory of inspiration is held, a man may be thought to be possessed by a female spirit, whether society be organized on mother-kin or on father-kin. Still the chances of such a transformation of sex will be greater under mother-kin than under father-kin if, as we have found reason to believe, a system of mother-kin is more favourable to the development and multiplication of goddesses than of gods. It is therefore, perhaps, no mere accident that we meet with these effeminate priests in regions like the Pelew Islands and Western Asia, where the system of mother-kin either actually prevails or has at least left traces of it behind in tradition and custom. Such traces, for example, are to be found in Lydia and Cos,⁴ in both of which the effeminate Hercules had his home.

¹ Clement of Alexandria, *Protrept.* ii. 34, pp. 29 -SY/., ed. Potter; Arnobius, *Adversus Nationes* v. 28; *Mythographi Graeci*, ed. A. Westermann (Brunswick, 1843), p. 368; J. Tzetzes, *Scholia on Lycophron* 212. As to the special association of the fig with Dionysus, see Athenaeus, iii. 14, p. 78. As to the artificial fertilization of the fig, see *The Magic Art and the Evolution of Kings* ii. 314 sq. On the type of the effeminate Dionysus in art see E. Thraemer, s.v. "Dionysos," in W. H. Roscher's *Lexikon d'srgriech. undrom. Mythologie* i. 1135 sqq.

² Tacitus, *Germania* 43. Perhaps, as Professor Chadwick thinks, this priest may have succeeded to a priestess when

the change from mother-kin to father-kin took place. See H. M. Chadwick, *The Origin of the English Nation* (Cambridge, 1907), p. 339.

³ In Cyprus there was a bearded and masculine image of Venus (probably Astarte) in female attire: according to Philochorus, the deity thus represented was the moon, and sacrifices were offered to him or her by men clad as women, and by women clad as men. See Macrobius, *Saturn.* iii. 7. 2 sq.; Servius on Virgil, *Aen.* ii. 632. A similar exchange of garments took place between Argive men and women at the festival of the Hybristica, which

fell in the month of Hermes,
 either at
 the new moon or on the fourth of
 the month. See Plutarch, *De
 mulierum
 mrtutibus*, 4 ; Polyaeus, viii.
 33. On
 the thirteenth of January flute-
 players
 paraded the streets of Rome in
 the
 garb of women (Plutarch,
*Qitaestiones
 Romanae*, 55).
⁴ For traces of mother-kin in
 Lydia
 see *The Magic Art- and the
 Evolution
 of Kings*) ii. 281 sq. With
 regard to
 Cos we know from inscriptions
 that at
 Halasarna all who shared in the
 sacred
 rites of Apollo and Hercules had
 to
 register the names of their father,
 their
 mother, and of their mother's
 father ;
 from which it appears that
 maternal
 descent was counted more
 important
 than paternal descent. See H.
 Collitz
 und F. Bechtel, *Sammhtng cter
 grie-
 chischeji Dialekt-Inschriften*, iii. I
 (Gottingen, 1899}, pp. 382-393,
 Nos.
 3705, 3706 ; G. Dittenberger,
*Sylloge
 Inscriptionuni Graccaruni*¹ vol.
 ii. pp.
 396 sqq., No. 614 ; Ch. Michel,
*Recueil cF Inscriptions
 Grecques*[^] pp.
 796 sq., No. 1003 ; J. Toepffer,
Attische Gencalogie (Berlin,
 1889), pp.
 192 sq. On traces of mother-
 kin in
 the legend and ritual of
 Hercules see
 A. B. Cook, "Who was the wife of
 Hercules ? " *The Classical
 Review*,
 (1906) pp. 376 sq. Mr. Cook
 con-
 jectures that a Sacred
 Marriage of